



A godly Con
fession and Protestacion
of the christian fapth, made and
set forth by John Hooper, wher-
in is declared what a christia
manne is bound to beleue of
God, hys King, his nei-
bour, and hymselfe.

The herte beleueth to in-
stice, confession by th
mouth is to salua-
tion. Roma. x.





To the Most vertuous

and myghtie Prynce, Edward the sixt
our mooste redoubted soueraygne Lorde, Kyng of
England, Fraunce, and Ireland, defendour of the faith, and in
yearely nexte and immediately vnder God, the supreme heade
of the churches of Englande and Ireland: And also vnto the
most wysse godly, and honourable Lordes, of his hyghnes pri-
uie Counsell, and vnto the rest of the most wysse godly and ler-
ned assembled of all the honourables, and other appoynted to
be of his Majesties most hygh and godlye Court of maner

liamett, Thon Hooper hys most humble, louing,

and obedient Subiect, wyth all grace

and peace fro God, wyth long, god-

ly, and most prosperous reygne

ouer vs in al godly know-

ledge, honour, belch,

and perpetual

felicitie.



He wysse manne

Cicero (most gracious

and myghtie Prynce)

sayth, that he doth not

onely wronge, & by vi-

olence oppresseth wrog-

fully an other mā, but

also he that defendeth

not (if it lye in his pow-

er) the wronges offered

is in no lesse faultye

then though he hadde forsaken parentes, frendes, or
countrie. The same doctrine practised he in the de-
fence and propullying the iniuries and wronges at-
tempted wrogfully against Nilo by the frendes of

N. N.

Clodius

Offici. lib. 1.

The Epistle.

Clodius as it apperareth by hys eloquent and fa-
cundious oration made for that purpose in the se-
nate of Rome. The same kynde of iniuries, other
godly men in the scriptures of God, have alwayes
accorpyng to the lawe eschued: for it is wyrtten, If
a manne se hys neyghbours Alle sal vnder hy: but
then, or hys Oxe to go astraye, hys neyghboure is
Exodl. xxiii. bounde to helpe them bothe. The Alle from
burthen, and the Oxe from hys straying. The same

Gen. xliii.

practised Abraham: when he perceiued hys newe
Loth oppressed with the warres of the Infidelles,
propulled, and reuenged the iniuries, and set hys
newe at large and lybertie: Euen so bee there two
sortes of people, that two sundry wayes do iniuries
and wronges vnto the soule and conscience of men.
The one of the, by force or subtiltie defraudeth the
from the truth and perfection of Goddes worde, as
hereticall and superstitious mynisters: The other,
at such tyme as they should wth prayer, diligence,
and preachynge, defende the people of GOD from
such iniuries and wronges: are negligent or dūme.
The whyche kynde of injury, doubtles the Lorde
God almyghtie wll at length greuously reuenge.
Therefore, agaynst this kynde of injury, he spake

Ezechl. iii.
xxiii.

vnto the Prophete Ezechiel: If I purpose to sende
a Plague vppon the people, and thou grue them
not warnynge thereof, I wll requyre theyr bloude
at thy hande. The same sayde he vnto Saynt Pe-
ter: feede my lambes, feede my sheepe. And vnto all
Iho. xxi,
Marck. xvi. the Apostles, he sayde: make ye all Gentyles my dis-
ciples

aples. And saunt Paule fearyng to fall in the daun-
ger of the second kynde of doyng wronge, in saulng
the wronges of false religion from the churche of 1. Cor. m. tr.
Christ, sayde: woo be vnto me, if I preach not.

Upon the consideration of these premisses, seyr:
al thiges be writte for our doctryn, I haue thought
it good, to wyte and set furth this Confession, and
protestation of my sayth: submytting my selfe, and
my sayth also mooste humbly to be iudged by your
Maiesie, your most honourable Councel, with the
godly assemblaunce of your maiesties most hyghe
Court of Parliament, according to the word of god.
That by this meanes, I may auoyde the payn, and
daunger detue vnto all them that neglect, or omitt
the iniuries and wronges that may happen & chaunce
by sinister report, and false flaunder of Gods word,
to the conscience of any of your maiesties subiectes.
For I am credibly infourmyed that many false, and
erronious opinions is entred into their hedes of me
(god forgive the that hath bene & occasio therof) If
any way these iniuries and daungerous flauanders,
may be holpe, I thinke this to be the waye, to offer
mooste humbly my selfe and my faith to be knowen,
and iudged by your maiestie, after the worde of god.
I protest before god, and your maiestie, I wyte not
this confession for any Apologie or defence, for con-
tend, or strue with any man, in any matter, nor for a
ny pvtate affecton, or displeasure I beare vnto a-
ny man liuyng, or for any inordinate or peretall loue
vnto my self: but for the cause, & to the same ende, be-
fore reherced.

J. M.

L. P.

roma. ch

The Epistle.

A pke wyse for thre other great causes, that shal fol-
low. The one toucheth God, the other your maiestie,
the thyrde your louyng subiects. As concerning God,
seing both his maiestie, myne owne conscience, & my
auditory knowe, that I haue nether in doctrine,
nether in maners, taught no other thyng then I re-
ceyued of the Patriarches, Prophetes, & the Apo-
stles, it were not onely synne, but also the very parte
of a myscreant, to deny or betraye the innocenye of
that doctrine, or to be ashamed to stande to the de-
fence therof, seinge all godly men haue esteemed moze
the true worde of God, then theyr owne mortall li-
ues. The seconde cause, that toucheth your Maie-
ste, and your mooste honorable Counsell, is because
hpon credyte, and good opinion, and partly by expe-
rience, that your maiestie had both of my true sayth
and godly zeale: appoynted me (among other of your
preachers) though moost vnworthy, to teache your
subiectes their dutie to God and man. What true
subiect can hear and vnderstand such vntreue huietes
of these that a kynges maiestie shall appoynte to
preach, and would not be glad, both for Gods sake
and his kyngs, to remoue such vngodly huietes, yf
he can, for the peace and quietnes of their subiects.
As for the cause y toucheth the people, it is no lesse
worthy then eternal dñation. In case he be worthy
of iudgement, & in daunger of hel fyre y is angry w
his brother, & calleth him fol: how much moze, if he
calles his brother heretike, & a denyer of God. If the
first he worthy hel fyre, much moze the last. There-
fore

Marbew. i.
Mark. viii.
Luke. xii.

Marbew. v.

The Epistle.

foze least my brother shoulde dye, and then receyue
condigne reward, dew for a slaunderer: what it lieth Galath. vi.
Jacob. v.
in me, I do by this Protestacio of my sayth, cal him
to repentance. And in case any man stand in doubt
of myne opinton and meanyng in religion: Let hym
not damne me before tyme, but vse the meanes with
me that the .x. Tribes of Israel vled with the Tribe Josh. xxi.
of Ruben, Gad, & halfe the tribe of Manasses, that
buyt at their returne to their possessions, an altier
vpon the borders of Iordane the whych fact was
lyke to haue ingendered great warres. But it was
stayed by the meanes of consultation, and commu-
nication had with those that buyt it: and they
myndes knowne, the dissention was ended and ap-
peased. Euen so I wold desyre my churche conferre
to vse me (for I haue buile no altiers of ydolatre) if
they be in doubt of me in any thyng, & not to kyll by
hearsay, nether before they haue heard me speake.

Thus I pray God, both thet and I may serch
alwates to liue in his feare, to obeie oure
kinge, and to be profitable, and true
members of this Realme of En-
glande. So be it. The .xx. day
of December, in the yere
of our Lorde God.
a. M. D. a fiftie.

W. D.

D

To the Reader.



None as I perceived this confession, and protestation of my faythe after the print, I perceived wordes, and sillables euill placed. And in fletcher G. the first face, and sytelyne, both agaynst my coppe and the state and argument of my matter, ther is printed Saynt Paule confelleth, for I, Paule confuteth, an affirmatiue for a negatiue, as thou mayst vnderstande by the place, howe the worde printed, seemeth to affirme, that the place denieth. But suche faulter escapeth some times, contrary aswel to the printer as the authours mynde. Thus the Lorde be wyth the & pardon al our faulter, for the death of Christ.

At London the xxvi

Decem. An. M. D. l.

The Confession and

protestatio[n] of John Hoo

pers ffapeth.



Beleue: accordyng to
the holy Scripture to
bee thynges wythout
time, and before time.
Also to bee thynges
wyth tyme, and made
in tyme. The thynges
wythout and before tyme, is God only,
and soly, in diuersitie of persōs, and
one in essence and equalitie of the god
head. The father, the sonne, and the holy
gost. Rot. iii. Gods, but one God. Then
ges wyth tyme, and in tyme, be all thyn
ges, that euer was, now is, or euer shal
be created in heauen or in yerth, vntyl
the day of the last generall iudgement,
when as both body & soule, shal begyn
together (for the soule euer lyueth) in
mortalitie and ioyes wythout tyme, of
such as be ordayned by God to eternal
saluation, and of such as be appointed

Math. iii.
and, xlviii
Mathe. iii

Gene. i.

1. Cor. xv. 52.

15.

and

The Confession of
and haue deserved it, to eternal dam-
nation, to begyn eternal paynes, and
so to endure without tyme.

ii. I beleue the sprites both good and
bad, and lykewyle the soules of men,
and women, created by God, to be im-
mortal, and from their creatiō to lyue
for euer, and neuer to dye.

I beleue al thynges created by God
as concernyng their creatiō, to be per-
fect and good: wythout hatred, disple-
sure, grudge, cōtumacie, rebelliō, diso-
bediēce or pryde against their maker.

iii. I beleue that thynges created by
God, part of them by grace, and gods
fauour, hath & euer shal perseuer and
cōtinue in the perfectiō, and excellen-
cie of their creation, as the sprites, or
angelles, that neuer fel, nor hereafter
shal, through the meanes of Christ.

iiii. I beleue that parte of these crea-
tures, whyche God made in theyr per-
fection, nowe to be subiecte, parte of
theym to immortall paynes, parte to

mo:

Ihon Hopers saythe.

mortall paynes, parte vnto bothe:
as the deuyl, and manne, that fel into
thys ruin, and perdition of theym sel-
ues, althoughe diuers wayes: To say
the deuyl by pryde, and Arrogancye,
whyles he would be lyke vnto God. *psalme. 6.*
Man by ignoraunce, and by crafte of *Ihon. 6. 16*
the deuyl deceyued, and not by anye
imperfection of goddes partie in theyr
creation, not by any force, compulsion
or violence of goddes parte, that com-
pelled them to euil.

For I beleue God to be the author
of lyfe, and saluacion, and the wyll of
the deuyl, and of man, to be the occasi-
on of both theyr losse.

I beleue al the people of the world, v
to be eyther the people of GOD, ey-
ther the people of the Deuyl. The peo-
ple of God, be those that wyth hearte
and mynd knowe, worshipp, honour,
prayse, and laude GOD, after the
Doctryne, of the prophetes and A-
postels.

B. ii.

The

The Confession of

The people of the Demyl be those, that thynke, they worlshyp, honour, reuerence feare, laude, or prayse God, anye other wayes, besydes, or contrary to the doctryne of the Prophetes and Apostles.

vi. I beleue, that this people of God, which be the very true church of God, to haue a certaine doctryne, that neuer was, is, or hereafter shalbe violated by time, or any mannes authoritie. Thys doctrine onely and soly, is comprehended in the sacred, and holpe Byble.

vii. And I beleue, this doctryne of the Patriarches, & Prophetes to be sufficient, and absolutely perfect, to instructe me, and al tholy church, of our duties toward God, & toward our neighbours. Of God it teacheth, that he is but one, almightie, maker of all thinges, merciful, iust, & al thynges that good is. And seying we knowe nothinge of God, nor can iudge nothing of God, as touching our saluation, but after his worde we must iudge of hym, as we be taughte ther-

therin, as well of hys diuine nature, as
of the diuision of the persons, in the de-
uine essece, so that we be compelled by
thanthoritie of gods worde, to cōfesse
the pluralitie of persōs, the Father, the
Sōne, and the holy ghost, in the vnitie
of one deuine godhead and essence.

I beleue as touching the father of viii.
heauen, as much as holy scripture tea-
cheth vs to beleue, & is set furth by par-
tes in the.iii. Credes; the Crede commo-
ly called the Apostles Crede, where as
we saye:

I beleue in God the Father almightie,
the maker of heauen and of earth, and
so furth, wyth al suche thynges as the
crede of Nere beleueth, & after the faith
& Crede of Athanasius, in this behalfe

I beleue, the second person in Tri-
nitie, to be one God with the Father in
godhead, and diuers in persō. I beleue
hym to be the very substance, image,
and figure of God, wythout beginning
or ending, wyth al other properties and

The Confession of
conditions, that the hollye scripture of
God, or the decree, or doctryne of any of
the thre former creades affyrme:

xi. I beleue that the mercy of the father,
the sonne, and the holye ghost, pitied, &
had compassion vpon Adam the losse
man, and was prouoked to ordeine the
sonne of god, second person in Trinitie
to debase and humble him self vnto the
nature of man, and also to become man
to redeme and saue the losse man. For
euen as he was by externall malyce
and craft of the deuell, broughte to con-
fusion, to sinne, and so to death both of
bodye and soule, nothyng hauinge in
him self, as touching his fyrst creation,
that prouoked, styred, intysed or allu-
red hym to euell: Euen so after his fal
was there nothyng in hym, or euer
after coulde be in his posteritie, that
myghte or mape allewer, or prouoke
hym or anye of hys posteritye, to the
meanes or helpe of his or theyr saluaci-
on. But euen as he was losse by ma-
lyce

John Hoopers faith.

lice, and de:eyte of the Deuyll: so is he
and so shall all hys posteritye be saued
by the mercye, and merites of Chryse.
The Deuil and Adams wyl, wrought
synne and death: goddes mercye, and
Christe hys merites, wroughte gra:ce,
and lyfe. The wyl of Sane and Adam
strayinge, and wanderynge abrode v-
pon the fruyte, an obiecte, and matter
forbydden of God, that they holde not
eate of, brought them into death:
Jesus Christ the seade of the woman
applying both bodye and soule, to the
obedience of God, deserued lyfe. As it
is in the scriptures, and in the seconde
part of the common crede.

I beleue in Jesus Christ, his onelye xii.
sonne our Lorde, whiche was concep-
ued by the holy gho:ste, borne of the vir-
gyn Marye, suffred vnder poncius
pylate, he was crucified dead, and bu-
ried, he descended into hel, and the third
day he arose agayn fro death vnto life:
B. iii. 10 and

The Confession of

and ascended into heauen, and there sit
teth on the ryght hand of God the Fa-
ther almyghtie. And fro thence he shal
come to iudge both the liue & the dead

xiii.

Jho. vi. xii.

Rom. x.

Eph. i. ii.

1 Cor. ii. ix. x.

Col. i. ii.

I beleue that by this meanes, and
no other, the finnes of al beleuers, to be
forguen without the merites and be-
fertiges of Adams posteritie. By Adā
same came into the world, and by sinne
death. Euen so withoute all merites,
respectes, and worthynes of Adam, ei-
ther of anse of his posteritie, by Iesus
Christe came remission of synne and
lyfe euerslastyng. And euen as I beleue
in death, sinne & death, by this meanes
to be ouercome and destroyed, and euers-
lastyng lyfe to follow it: so beleue I the
come of God to be perfect God & mā,
alredyng to the scriptures, and do con-
demne the heresies of Arian and Ma-
rian, with their complices & adherentes,
that wiche they beleued the contrarye.
And as I come and beleue the mea-
nes of ouer saluation to be onely Christ:

Thon Hoopers sayth.

so I condemne the Pelagian: and all
such other, as beleued and taught, that
they cuido by their own powers, strenght
and wysse, worke theyr own saluation:
whiche alle opinion circulateth, frustra-
teth, slandereth, condemneth, and blas-
phemeth all the deseruynges of Christ.
Therefore the Pelagian is called wor-
thely the enemy of grace.

3. Father I haue said that the grace of
God, deserued by the passion of Christ,
dothe not onely freely, and without all
merites of man, begyn, teache, and pro-
moueth manne to beleue the promyses of
God, and so to begyn to worke the wyll
of God: but also all the goodes, me-
rites, deseruynges, goodnes, and ob-
ediente of man, towards God: al-
though they bee done by the spirite of
god, in the grace of god, yet being thus
done, be of no vald the worthynes nor
merite before God, except God by mer-
cy and grace, ascripeth theym worthy
for the worthynes and merites of Je-
sus Christ.

1st Cap. lxxxiii.
Isa. cxliii.

xiii.

Matth. iii.
and. xvi.
Act. ii.
1st Corin. xii.
Eph. ii. iii.
1st Thon. v.
Gala. iii.
Joel. ii.

xv.

1st John.
John. viii.

The Confession of
Ihus Christ, that dyed under Pontius
Pilatus. So that I beleue grace, not
onely to be the begynner of al good wor-
kes, but that all good workes done by
man in the greatest perfection, have
neede, and wanteth grace to pardon
their imperfection.
I beleue in the holy ghoſt, equalle
god with the father, and the ſon, and
proceyng from them both by whose
better, ſtrength, and operation, the Ca-
tholyke church is preſerued from all
errors, and false doctrines, and teach-
eth the ſumme of ſanctis in al truth
and verity, the which holy ſpirit, ſhal
never forſake the holy church which is
Chriſt his myſtical body.
In I beleue that this holpe ſpirit, work-
eth the remiſſion of ſynne, the reſur-
rection of the fleſhe, and euertaſtyng
lyfe, accordyng to the holy ſcripture.
I beſay my ſayth, and doctrine,
concernyng the Godhed and diuerſitie
of perſons in the holy Trinite, and al
ſo of the two natures in Chryſt, hys
godhed, and manhed. Abhorring, and

John Dippers sayeth.

I detest the heresies of Samosatrenes.
Arian, Nestor, Eutiches, who were con-
demned by godly councils. Nicaea, Con-
stancople, Ephesus, Calchedoni & other.
I detest and abhor the Maritian & Ma-
niche, that saith to be two gods, and
both eternal: one good, & the other evil,
alwaies at debate among them selves.
I detest & abhor monstrous doctrine
of the Valentines, & so generally of all
those that haue denied to be an god, or
would haue many gods. Also al those I
detest that haue erred, and in teaching
they erre in any thing concerning
the essence of god, ordeined the plura-
ty of persons, as of the father the sone
and the holy ghost. This is the faith
of gods scripture, from my conscience, whi-
che I haue learned in his word & haue
faithfullye, and blyssfullye prea-
ched, and taught the same in all my
sermons, as I will be iudged by mine
auditory. Also the same doctrine I
haue furthered & set forth in all my booke
& writings, though I am Calumniate.

C. ii.

and

and schaunderers, woulde gladly make
pore the people beleue the contrary. But
I do decline and appeale from such vn
charitable spietes, vnto the charitable
reader and louyng herte of all them,
that be indued with gods holy spiere
for they wyll not constrayne, nor force
letter, sillable, word, or sentence, contrary
to the mynde of the speaker, & writer,
but wyll Iudge, and serche for iudge
ment, in the processe and circumstan
ces of the writer, & content themselues
with the writers mynde, rather than
so byrge theyr affeccion and corrupte
myndes, to make their own imaginati
ons and fantasies an other mans doc
trine, as the Arian, pelagiane, Ana
baptist, papist, and other do, and haue
done, byrnyng to steepe myndes, so
the reason and reading of Chyestes cer
tament, and word that theistals her
ties, and vntue imaginatons should
be Chyestes doctrine. Seeyng bothe
goddes lawes, and mans lawes suffe
reth much by this opyni, against the

John Hoopers sayth.

reth, and geueth libertie to euery man
in a cause of religion, to be interpreta-
ter of his owne wordes, it were contra-
rye to iustice, to put any man from it.
For if the auctor, may not be the inter-
preter of his owne mynde, what wold
not malice, enuy, spite, and disdayne
gather of works most truly, and faith-
fully mence and wyrtten. And sypng
chautes and the lawes of this realme
as it appereth in an act of parliament
made in the first yere of the reigne of our
Soueraine Lorde King Edward the
sixte, geueth libertie, and lyfence to
hym that shalbe accused for a matter
of Religion, vpon malice, euill will, ha-
tred, disdayn, or becomed and suboi-
ned recordes, to repell and conuicte all
suche false recordes, and theyr accusers
by other faithfull and indifferent re-
cordes. Wherby the act of parliament
God forbidde shoulde be denied to any
of the kings Maiesties preachers, for
the testimonye of thei audience,
Coloq. iii. c. i. Col. iii. c. i.

The confession of

shal not quitte theym from the spyte &
calumniation of malicious, & unchar-
itable men, they shal not long preache
the truth. For either the papistes will
accuse the, bycause they wishe the pope
& al monuments of papistry to be ta-
ken out of the way: Either the carnall
gospellar, that cannot abyde to heare
his faulces, & carnal life rebuked. And
I thinke if the Kinges magestie, & his
most honorable counsel prepare not the
fomer a byddle & correction for synne,
the true preacher of God hereafter shal
be more persecuted for reprehendinge
of synne and ungodly lyfe, then ever
yet hyther unto he hath bene perfec-
ted by the papistes. Thus I have de-
clared my sayth, and belese towarde
God, accordyng to the Scriptures, in
the which I trust to obtayne vnerseth-
end thyng eternall, and wyllediffe.
Nowe I wyl declare unto the same
towards the church of Christ what
I beleeve of the magistrates, the pri-
ests of the worde, and the people I

Then he sayes fozth.

Dwell wyth al. And of these thynges I
wyl speake accordyng to the doctrine
of the prophetes and Apostles. For
many tymes as well heretofore as in
our daies, haue bene superstitious hi-
pocrites, and phariseall sprites, that
haue neglected, and cōdemned the of-
fice of maiestrates, iudgemētes, lawes
punishmentes of euyl, lawful domini-
on, rule, lawful warres, and such like:
without which a cōmon wealch maye
not endure. Thei haue cōdemned al-
so the ministry, and ministers of Chri-
stes church: and as for christiā societie
and charitable loue, they confounde.
Thei vse the ministrye of the churche
so, that it is out of al estimatiō, suppo-
syng them selues to be of such perfecti-
on, that thei nedde neither the ministe-
ry of the word, nether the vse of Chri-
sts holys Sacramentes, Baptisme,
and the Supper of the Lorde.

And the other they vse wyth suche
demonish disorder, that thei would by a

quoto

C.iii

law

The confest on of
law, make theys theyr neighbors and
theyr neighbors theys, confounding
all proprietie and dominion of goodes.
Before our tyme the surpe, a damnable
heresy of Marcellian and the Gnostikes
against the maiestates, troubled ma-
ny a yere dangerously both Asia, and
Africa. And not yet. cccc. yeres hath a
gone, a sorte of people called Flagelli-
feri byd the same.

And now in our tyme to the greate
trouble and ynquietnes of many com-
mon welches in Europe, the Anabap-
tistes hache resurrected, and reuyned
the same errors. Whyche is an ar-
gument and token of the deuyls great
indignation agaynst civile policy and
order. for he knoweth wher such errors
and false doctrines of politicall ordres
be planted: two great evils necessarily
must nedes folowe, the one is sedition,
that bringeth murders, bloodshedding
and dissipations of realmes: the other
is blasphemy agaynst Chrystes precious
bloud

bloude, for those sectes thinke they be
able to save them selves, of & by the sel-
ues. Farther whereas the magistrates
be troubled with those dangerous
sorte of people, the Deuyll knoweth
they shal have no leaser at wil to take
some order by gods worde, to oppresse
suche false doctrine. But this we bee
taughte out of the scripture, that euen
as mā is ordeined to the order, chang,
and alteracyon of tyme, as the order of
the yere appointeth, now to be subiect
vnto summer, now vnto winter, now
to the sprynge, and now to the falle:
so hath God ordeined, & commaunded mā
to be obediēt to pollicies, & ordres where
soever he be, so they be not repugnant
nor contrary to the word of God: As Jo-
seph in his hert, bore abrode wherso-
uer he wente, the true knowledge & in-
uocatio of God, also of Christ to come,
yet outwardly accourts, iudgements,
contractes, and in possessyon of goodes
he vsed the lawe of th: Egyptians: euen
as in the lawe of th: Egyptians: euen
as in the lawe of th: Egyptians: euen

Dan. lll.

The Confession of

so did Daniel in Babylon. There is no
more to be taken heed of, in lawes, and
small potates but to be the lawe repugne
not the lawe of god: and that the lawe
makers and those to whom the recti-
cion of the lawe is comended vnto, haue
a speciall and singular care vnto the deed
and the meaning of the lawe, wherefore
it was made a lawe the which shoulde
wonderfully exhort the people to vnder-
stande, saying of the lawe, and magis-
trates: let them be wise and reuerent
to the riall officers, and a praiser and com-
mendation to the well doers. Neither
forgeth it, though the foume and ma-
ner of lawes, of indgements, of paines
and punishments, be not like in all pla-
ces, as the lawes of Feuderies bee not
like in Italy, Englad, Fraunce, Spaine
nor Germany. Yet shuld every nation
be subiect vnto the lawes of thes diuine
realme, and cyuill pollicie: and in thes
doynge, he shal offend God nor man, the
the Englishme, that haue longer dayes
in the longer, shorter dayes in wynter:
then

Roma. xlii.
Exod. xxii.

John Dodder sayth

then those that dwel nere to the south
was. Hauke that had longer dayes at
the Solstitium and pitch of the sunne
in Baredon, then Christ had at Jeru-
salem. But euē as we be content with
our measure, and length of day & night
and others be contented wyth theyrs:
so must both they and we submit oure
selues, and be contented wyth the mea-
sure, and order of oure owne lawes. I
do therfore bewaile and lament, that
the preachers in the church, and schole-
masters in their scholes, the householder
in his householde, do knowe no better
what the dignitie and honour of a cy-
uyl pollicy is: by whom it is ordained,
and by whom it is preserved, how dan-
gerous & damnable a thyng it is be-
fore god and man, to trouble and dis-
quiet it, by any furour and madnes of
opinion, as the Marrion, Maniches, &
Anabaptistes do. I se & know by expe-
rience, much trouble & danger to rise
among the vnlearned & vngodly peo-
ple, by ignorancy: for whē they se such

D ii

defor-

The Confession of

deformities, & confusions, rise & chaunge, as
we se manntimes, to happē in kingdōs
Cortes, iudicials, lawes, gouernours;
that in dēfiance pryuate profytte, and
syngularitie, then the profytte of the
hole commō wealth, and indifferēce
of all men, and all causes indifferēte-
lye: they suppose verelye, (for lacke of
knowledge in goddes woord) that all
orders, pollicyes, kingdōms, and do-
mynyons, be no other thing, the cruell
Tirannie and oppression of the poore.
And also to haue theyr beginning, and
dissolucyon, by gynnall eyther of the Demyll or of
pryde, and couetousnes of men. Thys
same euyl vpon the same occasyon of
ignorauce, caused natural wyse mē,
muche to be troubled and vexed about
the consideraciōs of kyngdomes, pol-
licyes, Rules, and dominions, because
they perceiued all kyngdomes to be
subiect vnto troubles and alterations
and not only that, but they perceiued
ryghte well, no kyngedome too bee
perpetuall,

John Hopes faith

perpetuall, no, for ever. And in dede,
who so behouldeth the beginninge,
the conspiracye and end of the Em-
pyre of Rome, shal see righte well, the
imaginacions to be no vayne thinges.

Howe muche of herre owne bloude,
and of straungers bloude dyd Rome
shedde, before she came to the regimēt
and rule of all the worlde. When she
was aspyred therunto, and was a feare
to all the worlde, howe muche bloud of
her owne shedde she, by cruel warres
and contencionys, the lesles and wy-
tinges that mencioneth of Sulla, Ma-
rcus, Cinna, Cesar, Pompeius, Brutus,
Antoninus August & other declareth.
Thus when the Lord God wold take
from Rome, for her synnes, the domini-
on of the worlde, he set the Gothes, Ma-
dars, Huns, Arabies, and Turkes: that
wasted not only Italy but also Egypt,
Aethiopia, and Asia, and so brought
the Empyre of Rome to nought. As
many tymes as I reade & mark this
D.iii. by stone

^{The Carthaginians}
history and other like it causeth me to
looke vpon many euill euill as the men
as I am looked vpon the greates cite
of Carthage whyles it was a burning
crying with a lamentable voice: the in-
constancy of fortune in humaine things
is to be lamented. Which voice sprang
vpon this occasion that Carthage be-
ing a city of greates renoume & domi-
nio, was now becom a pray vnto fire
and deuoured as wildd ghaues doth
the consideration of present euils, vnto
other yet somthinge in haile & pros-
perous felicity, and declared as a mir-
leing before, the ruine and fall of things
that shode, belated the fall of Rome
to com, that shuld perish by like plage
Then so when I beholde the euill pesti-
ferous affected mindes of english men,
and perpend and wa: the fruites of such
corrupte myndes, conceynte, hatred
greivage & malice, against their king and
natura: laws, orders & policies, doubt-
les I can no other thinke, but these men
as much as is in the colpire & work the
distruc.

अथर्ववेदसंहिता

[illegible]

The cheefest
remedye ag-
gainsst sedis-
tion.

1920000.0000

D.iii.

front

led the people, and to continue them in
 the true worship as they had before occupied
 the most parte of the forenoon, the most
 part of the afternoon, pray, and a great
 part of the night, to keepe the estimation
 & continuance of dangerous, & vayne
 superstitious, were it much now to oc-
 cupie the houre in the morning, and ano-
 ther houre to waite by night, to occupie
 the people with true and earnest prayer
 unto God in Christ his blood, and
 in preaching the true doctrine of Christ
 that they might knowe and continue
 in the true religion, and sayeth full
 confidence of Christ Jesus.

But Exercise, and by the grace by which
 God is to religion, whether it be true
 or false. For it neuer taketh place, nor
 roote in the people without diligence,
 as it is to be perceived with the axes, and
 testes, done in the time of Jeroboam, and
 Roboam, the Kinges of Israel, and Ju-
 da. What brought the waste and al o-
 ther Idolatry into estimation, but dai-

continued this shewing of the people
 in the .iii. C.

John Hoppers faith.

Ive preaching and saying therof, with
such laud and praise as every old wife
knew what a masse was worth.

Fyftene Masses in a churche daye.
Ive were not to many for the priests of
Baal, and shuld one sermo every day
be to muche for a godly Bishoppe and
Euangelical preacher. I wonder how
it maye be to muche opened, and decla
red vnto the people. If any man saye,
labour is left, and mennes busynes ly
eth vndon by that mennes. Suerly it is
vngodly spoke, for those that bere the
people in hande of such a thyng know
eth righte well that there was nether
laboures, cares, nedes, necessity nor a
ny thynges elles, that heretofore could
kepe the fro hearing of Masse, though
it had bene sayd at. iiii. a, clocke in the
mornyng.

Therefore, as far as I se, people wer
content to lose more labour, and spent
more time then to goto the Deny, the
nowe to come to God; but my faith is

E. 13

that

The confession of

that both Master & servant shall find
hauntage, & gaine thereby at the peres
end, though they heare morning Ser-
mon and mornynge prayers every daye
of the weake. For by this meanes they
shold learne, not only to know God,
but also theyr magistrates, & to put
difference betwene the office, & the per-
son that is in office: & betwene the of-
fice, and the troubles, necessaries: ar-
nered vnto the office, which bringeth
not onely knowledge of office & office
but also honour, & reuerence vnto the
both, as. S. Paule that leued the poli-
cy, lawes, order, and wisdom of the Ro-
maynes, yet disliked very muche the
vice & naughtines of them, vnto who
he submitted and wilfully brought
into seruitude both his body and hye
goddes, and rebelled not though he
was a mighty & valiant man, for his
office sake, which was the obedience
of God. So by this we may see the
honour, and dignitie of the kynges of

1. Reg. xviii

160

1. 3

Israell

Israel: yet detested and fell foule oute
 with faults of Balaam. The same doc-
 trine teacheth saint Peter vnto al ser-
 uantes, commaunding them to obey
 their maister, though they be euil, ha-
 uing a respect to the place they be in,
 which is the order of god & not vnto the
 vice, & abuse of the person in gods order.
 Truly be the ruler of him self neuer so
 euil, yet the lawes, iudgements, pu-
 nishmentes and statutes, made for the
 punishment of euil, and the defence of
 the good, be the very worke of god, for
 the magistrates be the keepers of disci-
 pline and peace. Therefore as the motion
 of the heuē's the fertilitye of the earth be
 the works of god, & preserved by him:
 euen so be the gouernours and rulers
 of the earth, as Dauid saith: he geueth
 health to princes as it was shewed
 in hym selfe, Salomon, Josaphat, & o-
 thers. The regimente & policy of king
 Dauid was troublous, and full of mi-
 series, the reygne of king Salomon his
 C.ii some

Deut. xxi.

ps. lxxviii

The Confession of
sonne, peaceable and quiet, the reygne
of Iosua. victorious, and prosperous.
The raygn of the iudges that folowed
so troublous & vniquiet, as a more rēt
and torne common wealth, I haue not
redde of: yet was the order of God all
one, aswel in the one as in thother, and
requyred as much loue, assistance, and
obedyence of the people, to theyr kyng
and magistrates in theyr troubl as in
theyr quietnes & peace. So doth Dani
el & prophet most godli & wysely teache
by hys ymage that he sawe made of
fower sundry mettals, but he conclu
deth whether the regiment, and regēt
wer gold, syluer, copper or Iron, the
people alwayes obeyed. The same tea
cheth also the doctryne and example
of John Baptyste, Chryste, Saynte
Stephen, and saynte Iames, Johns
brother. For althoughe the regymente
were neyther so godlye, nor so quiet in
herodes times, and Pontius Pilatus
as it was in Salomons time: yet gaue
they

John Hospers sayth.

they alwayes lyke reuerence, honoure,
and obedience vnto them, for they: or-
ders sake, as thoughe they had ben the
berteoufests princes of the world as their
doctrine tribute and bloude recordeth.
For they gaue vnto Cesar the thinges
dewe vnto Cesar, as they: boyes, and
their goods, but their soules they ow-
ed to none, but vnto God. And when
diuersitye of relygion, & doctryne shuld
be discusse and determinid by their la-
wes, they declyned fro they: iudgemēt.
and appealed vnto the word of god, to
haue al controuersyes ended thereby.
When that toke place, they gaue than-
kes to god: when it dyd not, they were
content patiently to beare whatsoeuer
goddess hand wold permyt the magy-
strates to say vpo the. Wer these exā-
pels knowē and kept before mens eyes
people wold not for a fault o: two that
shuld happen in the regyment, irritate
and prouoke the regentes, and pry-
nces wyth contumacy, and rebellion as

The confession of

it is sene commonlye at thys daye, but rather folow the exaple of the Jewes that when they herd of the facts, and doings of Ptolome Lathare, that killed twentie thousand of their country me and caused those that he tooke captiue, to eat the fleashe of their owne deade fathers, and brothers, yet rebelle they not, but knewe it was for their sin, and therefore exorted one another to penance & amendmēt of life: the same selke doctrine, teacheth oure sauoure Christ in his holy Euangeliste Luke. Thus I thoughte good, to put in my Crede for the declaracion of my faith to wardes ciuil magistrates, orders, & lawes, & to opē the differēce betwene thorders the person, & such troubles as be annexed vnto thorder: lest any mā shold, for trouble & confusions sake, dāne order, & regimēt it self: or els, by the meanes thereof, to detract & forsake, to take paines i such vocation, as the Epytours dyd, wher as in dede, rule, & regimēt, theselues

Thon Hoopers fapth.

nes be the greate benefites of god. And
ther fore now in the later time, more to
be pre. hed & taught to the people for di
uers consideraciōs: the euer hertofore.
Specially because cōtēpt of benefiti, &
lawes, labors, & godlye exercises, ran
more the euer they did. For at the begi
ning men so obetied reaso & were ruled
therby, that they brought them selues
into order & pollicie. And for the main
tenance therof, sought out craftes and
& artes necessary for the preseruacion
of pollicie and order, and so were glad
rather to be ruled by reason the by force
and violence. This tyme beyng expired
& reaso corrupt, as pring far then the reaso
so by nature wold, partly for tūmch
lone of her self, partly for tūme & beue
subiectiō such as disordred al good or
der, & rule: descended fro a regiment of
reaso vnto the force of war, & martial
lawes. The same semig good vnto al
mighty god to tūme, & reclame mā by
force, that woldenot be ruled by reason.

2137.02

But

The Confession of

But now are we fallē into the last time
& end of the world, wherfor reson ru-
leth lust, & for iust battail, ruleth immo-
derate cōcupiscence: for scarce is there
one of a **C.** that loue to seke for wysdō
& knolege of resō, & of artes, that other
mē folow out & left vnto vs. And as for
the paines & trauayls of war, let eue-
ry mā iudge, & cōsider him self, whether
our weak nature cā suffer as much as
Dauid, Achilles, Cyrus, Alexander, Ha-
mybal, Marcellus, Scipio, **C.** Cesar, &
other did: the whā we perceiue, that na-
ture now in man consumed, effemina-
ted, & woone out, is a thyng most vna-
ble to do, that fore age hath done.

Wherefore haue these later daies more
need of much teachyng, in cyuple cau-
ses, then the old age before vs, whyche
better, and more modestlye, gouerned
them selves, by onely resō, then now
we do by goddes worde, and reason.

And this is not knowen onely by the
holye scriptures, but also by prophane
wyters

John Hoopers sayth

writers, that declare wth the age of
the world to encrease iniquitye. And
oure experience maye be a comentary
in this behalfe to gods lawes & mānes
lawes: for where as saynte Paule de-
clareth the civill Magistrates, not on-
ly to be ordeined, but also preserved by
god, & that al mē shuld accept, & ac-
cōpt hym to be the trewe Magistrate, that
God had appoynted; and not seche a
one as ē people & subiects appoi^t their
selues. And evē as wyse Cicero percey-
ued at the begynnynge of the mortall
dissencion and debate betwene Pom-
peius, and Julius Cesar, gaue counsell
accordinge to the wil of God, (declared
hūto hym, by the suffrages, and voyses
of the Romaynes) That Cesar shoulde
haue bene cheyfe Ruler of the people:
nowe for lacke, and contempte of know-
ledge, both saynte Paule, and Cicero
be neglected. For either the people wil
haue no magistrate at al, or elles chuse
a one, as it pleaseth them selues; and

F. i.

not

The Confession of

not him that God hath appointed. If they adventure take no place, they will change (if they can) the state of the common weale, that whereas one reigneth, and monarchie or kyng, they wolde change it into the regimence of manie. And whereas manie reign (as me neuer consented with the state that God hath appointed) turne the regimence of manie into the gouernance of few. Whose nature Grace wel declareth. *Libert.*

Romay. ciii.

Against whose preposterous iudgement and sickly myndes, sainte Baile beherenly writeth. The powers saith he that be ordeined of God, and not the powers that subiectes shal choose & make at their pleasures. For no man of what degre, state, or auctoritie soener he be being a private mā, (as al men be in a monarchy whereas one ruleth, in respect of the kyng that ruleth) shuld meddle with the state of a realme. For it is

God

John Hoopers faith.

god that ordayned it, and he that dis-
solueth it. Neither shold this bond of
union take any place in a churlian mas
heade, that any officers appointed by
god, shold cause the officers to be cruel
before god. For the lord gluethe the ry-
tles and names of great honoure and
loue, as gods, and fathes as serue and
please hi, also the nuyces of the churche
as the examples of Ada, Henoch, Noe,
with other, who were in those dayes
veri godly rulers, to maintaine vertue
and punish vice. This saue not onely
the Patriarkes, and godly men of the
scripture, but also naturall wyle men,
that saw and reuerenced order and pol-
licye as Salato writeth, sayinge. As the
Oxe is not ruled bi the Oxe, nor the goat
bi the goate, but bi a more pure nature,
to saue, by man so the nature of man:
is more infyrme then can rule it selfe.
Therefore god appointed, not onely me
to rule, but also such men as excelled in
wyt and wisdom, aduoyned with the spe-

Dantell. ii.
Psal. cxvii.
Eccl. i.
Prouer. xvi
ii. Parap. ii
Eccl. i.
Psalme. viii

Psal. lxxvii.
Esa. xlv.
Genesis. ix.

De legibus.

ii. Parap. xx

F, ii, cial

The Confession of
 special & singular Grace of God, & to saith
 Plato *De legibus* Vbi non deus sed mortalis aliquis dominatur, ibi
 in domum vel erumnam nullum esse effugium. whereas any
 mortal manne beareth dominion, and
 not god, there can be none escape of cal-
 amities, & miseries. Of the same opin-
 ion is Homer the poet, who saith that
 the gods appoynteth their shieldes to
 defend princes, as Pallas defended Ar-
 chilles. That doth Josophus the kynge in
 the place afore rehearsed, wonderfully de-
 clare. And whosoever wil consider the
 execution & detraimentes towarde euil
 doers, shal right wel perceiue that god
 himself is i the magistrate. For Christ
 sayeth: he that swytheth wth the
 swearde, shal perishe with the sweard,
 And of the oppressours it is spoken:
 wo be vnto the that spopleste, for they
 shal be spilted & so that we se god to de-
 fend ciuill iustice vpon the earth. Abra-
 ha, Jeremye, & saynt Paule, declareth
 that the ciuill pollicie is the ordinance
 of God, by suchy pray: r as they com-
 manded

Math. xxiii.
 Mat. xxiii.
 Job. xl.
 Eccl. viii.
 Gene. i.
 Jerem. xxi.
 1. Tim. ii.

John Hoopers faith.

mauled the people to praye for it: and
thys prater for the maiestates decla-
reth what differens is betwene a ma-
gistrat christened, & a heathen. Where-
in Cicero differeth from Esay, & kyng
Dauid fro Julius Cesar. Cicero gave
counsel after reason & experience to rule
the common weale, but manye tymes
it toke not good effecte for lacke of the
wyldom of God. Esay, & the rest of the
prophets gave counsel not of them selus
but fro god, & what prynce soeuer obey-
ed they: counsel he prospered alwayes, &
had good successe. The same maiesty
se in the fashyons, and maner of theyr
warres. Alexander thoughte hym selfe
stronge enough by natural strengthe,
to conquer his enemies. Kyng Dauid
added to hys spyage stones, the prayer. 1 Sam. xxi
and helpe of goddes name. Therefore if
heathen magistrates should be obeyed,
much more christyan magistrates.

And in case the kynges mayestie of
Englande maye fynde no better obey-
ence in his subiectes then Scipio Alex-

And.

ander

The Confession of

ander, and other foūd amongs theire;
England ſhalbe to ſtrong, with gods
helpe, for all the worlde. But Engliſh
men I ſpeake it with ſorrow, and griefe
of herte, haue learned of Cleon, a man
that Ariſtophaneſ wryteth of, that
had one foote in the ſenate, and the o-
ther in the fielde: ſo haue Engliſhmen
one hand at the plough, and the other
againſt & magiſtrates. The miniſters
of the church, perſons & vicars, one
hād vpon the portefle, and the other to
ſtrike at the kinges crowne.

They do followe the Ape that har-
mogenes ſable ſpeaketh of, that wold
haue had other Apes to haue builded
houſes, townes, cities to haue defended
them ſelſs from the dominion of their
Lorde, and ruler man: and thought it
not meete to hie in the ſtate that God
had appoynted them: euen ſo ſubiectes,
nowe a dayes, (God amende it) wolde
make them ſelues defences, cities, ca-
ſtels, townes, tentes, pavilions, to de-
fende

Thon Hoopers saythe.

send them against their king, lord and
magistrate, and wil not be contente to
lie in the state that god appointed the
vnto. But it shal happē vnto them, as
it did vnto the Apes: their counsel and
conspiraacie shal neuer take place. Let
vs therefore remember I. Paul that saith:
the powers that be, be of God, and not
suche as we wolde make and let vs be
contented with them, and obeye them
for conscience sake. For suchē as disobey
and rebel againste superioure powers,
rebel agaynst god, & so god punisheth
it with eternal damnation. This is
ynough to keepe euerye good man and
true subiect, in obedience, to theyr super
powers. If the reader of the scripture
of god note the first & the secōde chap.
of Gen. he shuld perceyue rule & policie
of euery man wist what sinne mente: for
the Lord gaue the superiourtie & domi
niō to Adā ouer al beasts. Of whō now
we may right wel lerne obedience: yf we
wer not worse the bestes. Now a word

Rom. 13.

The Confession of

of two of the magistrates duty: Aristotle calleth the Magistrate keeper of the law. Let hym be it therefore indifferently without respect of persons, in punishmente suche as trouble by inordinate meanes, the common welthe: and also suche as blaspheme the living God, as godly kinges & Rulers haue done, Dauid, Iolias, Nabucodonozor, Constantine, and other. For although a Cruell Law, and punishment can not chaunge the heartes of the minde, neyther the desire that men haue to do euell: yet when they breake forth agaynst the honour of G O D, and trouble the common welthe, they shoulde be punished.

For the maiestrat is, as one that hath the two testaments tyed at hys necke, and shoulde defend them, as hys owne life: and therefore saynte Paul calleth hym not only the reuenger of euill, but the mayntener of good, and Elay the prophet sayth the same.

Now

exl. xliii.
De. xli. xviii
Psalm. xi
Prover. xv

Itom al. xlii.

Then I hope to say.

Nowe I wyl declare my sayth con-
cerning the external, & visible church
of Christ, & of the ministers thereof. I
call this visible church a visible con-
gregation of me and wome that heare
the gospel of Christ and vse his sacra-
mentes, as he hath instituted them. In
the which congregation the spyrte
of God worketh the saluacion of al be-
leuers, as saynte pauls sayeth: The
gospel is the power of God, to the sal-
uacion of the beleeuers. As though he
hath sayed the gospel of Christ, when
it is hearde and beleued, the mynde is
changed by the vertue of the holy gost,
from the loue of synne, vnto the loue
of vertue. The wyl is wrought to con-
fesse, and the consente, so assisted by
the holpe ghooft, that sayeth obey-
eth the reuolucion of synne, and the be-
gynnyng of neuerlastyng life. And these
two marches, the true preaching of gods
word, & right vs of the sacramentes be-
liue to haue, & when the true church is

xxii.

rom. i.

...

...

nd

G. i

into

The Confession of

Unto the which church, I woulde all
Christian men shoulde affiliate them
selues; althoughe there may happen to
be some things desired in maners and
discipline. For no church as touchyng
this parte, can be absolutely perfecte.
But where as the doctrine is sounde,
and no Idolatry defiled, that church
is of God, as farre as mortal man can
iudge. And wher as this doctrine and
right ble of Sacramentes be not, ther
is no church of Christ, though it seme
wonder so holl. For in the blessed virgins
time, the Pharisees and bishops, wer
accounted to be the true church; yet by
reason their doctrine was corrupt, the
true Church rested not in them, but in
Simeon, zacharie, Elisabeth, the shep-
herdes & other. The same doeth saynte
paul teach vs, that whatsoeuer he be
that preacheth other doctrine then the
worde of God, is not to be credited. Tho-
ugh he were an Angel of heauen. Nei-
ther my selfe as knowe God, hearken
vn

Luke. i. ii.

Jo. x.
Jo. iii.
i. Cor. i.
Roma. x.
Eph. ii. iii.
Esa. viii. lix

Thon Hopes faith.

unto the but wyl here Chyl, the p-
phetes and Apostles, and no other.
The other marke is the right vse of sa-
cramentes, wherof were two in num-
ber wyl the fathers, in the ministerie
of the church, and so many yet be wyl
vs in the ministerie of the church, and
haue annered vnto them the promyse
of eternal saluation, and also of eternall
damnation if they be contemned, and
may be lawfully hadde. In the lawe of
Moses was Circumcision and the Pas-
cal Lambe: & in theyr places we haue
Baptisme and the Supper of the L. o. d
byaets in external elementes, and Ce-
remonies, but one in effect misterie, and
thing it selfe, sauing that theyr Sacra-
mentes shewed the graces of God to be
geuen vnto men, in Chyl to come: and
ours declare & graces of God to be geue
in Chylte that is alre dye come: so that
the Sacramentes be not chaunged, but
rather the Elementes of the Sacramen-
tes. And euerye of these Sacramentes
C. ii. haue

The Confession of

haue they peculiar a proper promyses
vnto the which they haue annered, as
a scale vnto the witynge. And there
fore be called after Saynte pauls, the
confirmations or scales of goddes pro
mises. Thei haue peculiar Elementes,
by the which thei signifie the heavenly
misteries, that sacramentalli thei contain
e be the thyng in dede. They are called
Sacramentes. That is to saye, visibyle
sygnes of inuisibyle grace. They haue
their proper ceremonies, that testifie vnto
vs the obsequiation and confirmati-
on of Goddes heavenly graces.
Thei haue also their proper command-
ment, because we shuld not chaunge,
adde, nor take from them anything at
our pleasures. Thus in general I thinke
of all gods Sacramentes in the mini-
stery of the church. And of Baptisme
because it is a marke of our Christian
church, it is I iudge after the doctryne
of Saynte Paul, that it is a scale and co-
firmation of our faith, either of our accep-
tion

Ro. iiii. lili

Ro. iiii. lili

xviii.

John Hopers faith.

tion into the grace of God for Chryst,
for his innocentie and iustice by fayth
is ours, and our sinnes and iniustice, bi
his obedience at his, wherof baptisme
is the signe, seale and cōfirmatiō. For
although frely by the grace of god our
synnes be forgiven: yet the same is de-
clared by the Gospel, receiued by faith
and sealed by 2 sacramentes; whiche
be the seales of gods promises, as it is
to be sene by the fayth of the faythfull
Abraham. Baptisme hath hys promi-
ses as is a fore sayd hys elemente, the
water: his proper cōmandement, & hys
proper ceremonies, washig in 2 water.
As for other mens opiniois that saie
Circumcision was the seale, not onely
of Abrahams acceptation freely into the
grace of God by faith, but also of hys
obedience and proper iustice: I beleue it
not to be trewe, for S. Paul confuteth
it, in the same place as an error, sayig
Abraham had nothig wherof he mighte
glory before god. If he had nothig, god
confirmed

Mat. xxviii.
Mar. xvi.
Act. viii.

The Confession of

confirmed that he gaue him, & not that
he found in him, for S. Paul saith, that
Circumcision was the seale of the Ju-
stice that cā by faith, & not by workes.
They be out of the way, that haue the
lyke opinion of baptisme, for S. Paul
disputeth not in that place, whether
works please god, but sheweth that our
saluation cometh by grace, and not by
workes. Ther be other that think Sa-
cramēts to be the cōfirmatiōs, not on-
ly of our fre acceptacyon into gods fa-
uour by fayth, but also of our obedyēce
towards God hereafter. And because
Infantes and young babes, cannot pro-
fesse obedience, nor put of the olde man,
nor put on the newe, thei would exempt
and defraud the young chyldren of bap-
tisme. Saynt Paule cōfesseth also this
opinion in the same place. Abraham saith
he, beleued God, and it was accōted vn-
to hym for iustice, and sayth not Abra-
ham professed obedience. Therefore God
cōfirmed his owne infallible truth and
pro-

Rom. iiii. 11.

confut
Gen. xvi.

John Hobbes faith.

promises to Abraham by circumcision, and not Abrahams obedience. For if he had, he had confirmed the weake and vn certayn infirmitie of man, and not hys own infallible truth. For Abrahā wyth all hys obedience was infyrme and vn perfect wythout Christ, yet was bound to work in a godly life. As for those that say Circumcisiō and Baptisme be like, and yet attribut the remission of originall synne to Baptisme, wherby was neuer gyuen vnto Circumcision, they onely destroye not the similitude and equalitie that should be betwene them: but also take from Christe remission of synne, and translate it into the water, and element of baptisme.

As for the supper of the Lord, which is the other Sacrament, whereby the church of Christ is knowne, I beleue it is a remembraunce of Christes death, a seale & confirmation of his precious body geuen vnto death, wherewith we are redeemed. It is a bysible word, that pre

John
G.iii. cheth

The Confession of

etheth peace betwene God and man, exhorteth to mutual loue and godlye lyfe, teacheth to contemne the world, for the hope of the lyfe to come, when as chryst shall appeare, and come downe in to the cloudes, wherhe now is in heauen as consernyng his humanyte, and no wher elles, nor neuer shalbe till the tyme of the generall resurrection.

I beleue that this holi sacrament hath his proper promyses, proper elementes, proper commaundment, and proper ceremonies. As concerning the ministers of the church, I beleue that the church is bound to no sort of people, or any ordinary successio of b. shops, Cardinals or such lyke, but vnto the only word of god, & none of the shuld be beleued but whē thei speake the word of god. Although there be diuersitie of giftes & knowledge among men, some know more, and some know lesse. And if he that knoweth leste teacheth Christ, after the holy scriptures he is to be accepted, & he that knoweth more,

Marth. xxvi.
Marth. xiii.
Luke. xxi.
1. Cor. iiii. vi

1. Eph. iiii.

1. Sala i

Thon Hopers faith.

most, & teacheth Christ contrary of an o-
ther wayes, then the holye scriptures
teache, is to be refused. I am sorie ther-
fore wth all my herte to se the church
of Christ degenerated into a ciuil polli-
ty: for euen as kinges of the world na-
turally by descent fro their parentes
must follow in ciuil regiment, rule, and
lawe, as by right they ought: euen so
must such as succede in the place of Bi-
shops and priestes that dye, possesse al
giftes, and learning of the holly gost,
to rule the church of Christe as his god-
ly predecessour had: so that tholy ghost
must be captiue & bondman to byshops
seas, & palacies. And because the holye
gost was in saint Peter at Rome, and
in many other godly men that haue oc-
cupied bishoppricks and dioces, ther-
fore the same gifts thei sai must nedes
followe in their successours, althoughe
in dede thei be no more like of zeale nor
diligence, then Peter and Judas, Ba-
laham and Ieremy, Anna & Caiphas

H.I.

to

The Confession of

to John and James. But thus I conclude of the mynisters, of what degree or dignitie soeuer they be, they be no better the recordes & testymonies, mynisters and seruantes of goddes worde and gods sacraments. Vnto the whych they shuld neither adde, demynish, nor change any thyng. And for their true scrupce and diligence in this part, they shoulde not be onely reuerenced of the people, but also honoured by the magistrates, as the seruantes of god. And I beleue, that as many soules as perish by their negligēce or contempt of gods word, shalbe required at their handes. Of the people thus I beleue: that they owetheir dutye and obediēce to god: to their kyng, and magistrates: vnto their neighbours: and vnto themselves. Vnto god they owe both bodye and soule, to laude and prayse him according to gods booke. To call vpon him in the daies of their trouble, and vpon none els, to reforme both their doctryne and

1. Cor. xxi. viii.

1. Cor. xxi. viii.

1. Cor. xxi. viii.

1. Cor. xxi. viii.

1. Cor. xxi. viii.

1. Cor. xxi. viii.

Thon Hoopers saythe.

& their lyues, to promote and set forth
the glory of God.

Theyr duty e to the kynges maiestie is Rom. xiii.
i. Timo. ii
i. Peter. ii.
theyr obedience to him, his lawes, and
the Realme for conscience sake, and ra
ther to lose bothe body an goodes, thē
to offende his highnes or his lawes, &
whensoever any subiect be called to ser
ue with body or goodes, at home or fro
home, willingly thei must obei without
question or farther inquisition to serche
whether the kynges cause be righte or
wronge: for whether it be, or be not, it
maketh the death of him that serueth
in this respect, nether better nor worse.

For I beleue suche as obeyed kyng Jo^{seph} Jo. ii. par. xxcv.
sias and were slaine in the battayle a
gainste the Egyptians wer acceptable
vnto god in Chzist, though the kyng Jo^{seph} agathew. v.
Lube. vi.
Rom. xv
Rom. xiii.
Gala. v.
Rom. ii. iii.
Eccl. xiii.
Deu. vi.
Eccl. vi.
Coloss. i.
sias had not a best quarell. In this case
the subiect oweth his body, and goods
vnto this lawful magistratt, and may
deny him of none of them bothe. Vnto
theyr neighbours they owe good wyl

h. ii

and

The Confession of

and charitie helpe, & preseruacyon of
theyr bodyes, soules, goodes, and fame,
that none of all those peryshe, yf they
may preserue thim. Therowe vnto the
selues, the study & labour to reade, and
heare the scripture of God, vntill suche
time as thei haue laid a true foundatio
of faith in christ. Whe is done, thei be
bound to the selues, to buyld vppon that
foundatio, al charytable workes, aswel
to god as to mā, wyth innocēcy of lyfe.
After that they owe to the selues, study
& dyligence to make defences for theyr
true relygyō against the deuyl, & fleshe,
& world. Syn: the wylsedome of mā and
supersticiōus hypocrites, which ceasse
not to peruert, & destroy in mā the image
& worke of God. Away away I pray
you wyth thys oppynō, & thynketh
a man to owe no more vnto hym selfe
for relygyō, then to learne by rote the
Crede. i. cōmaundements, and pater
noster. S. Paule rebuketh that opp-
nion

psal. lxxv.
1. Corin. xiii.

John Baptists faith.

nion, as it is to be seene in hys Epistle.
We owe vnto our selues, deu labourers ^{Isa. xlii}
in praying vnto God daily for the neces- ^{Gen.}
sities of both body & soul, & lyke wise to
geue him thackes for al the goodnes he
hath geue vnto vs. Also we owe vnto
our selues, the exchur'ng & auoidyng of J-
dlenes, & deluiri, and the labours of our
own handes, wyth the industrie & gift
of reason, learning & wyse, to eate oure
owne breade wyth the sweate and pain
our owne bodie, according to the com-
maudemēt of god. Thus I cōclud my
fayth, the which being examined by the
word of god, is catholyke & godli, who
send vs of hys grace to feare hym, ho-
noure the kyng, and to loue one the
other, as Christ loueth vs
al. So be it.

The. xx. of Decembre
Anno. M. D. and fiftye

Lorde blisse thy Church
and saue our kynge,
H. III.

Imprinted at London

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Aldersgate beneth saynt
Martyns, and are to
be solde at his Shop
by the litle con-
duit in Chepe
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C. Comp. 10

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